1: Métraux--323 E-5 (1929) 1930 SF10 Chiriguano SF10
Guiana SR1
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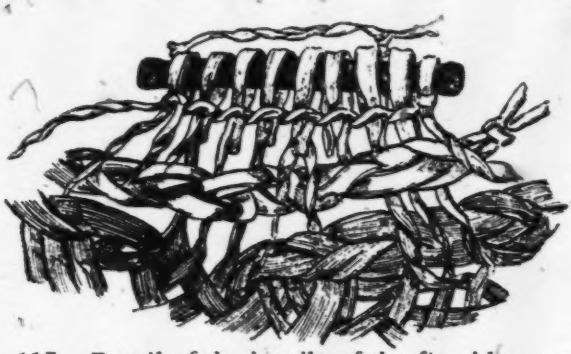

Fig. 117. Detail of the handle of the fire-blower of Plate LXXXV.

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Fig. 118. "Flower," ornament made of plaited palm leaves, which the Chiriguano have blessed and with which they decorate their huts. The technique of this object is very ancient and is found also in Guiana. (1/4 nat. size.)

Guiana SR1
Choroti SK6
Ashluslay SK5

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serve as amulets, and, in any case, as ornaments. (Roth, pp. 497-499, Figs. 241-244 and p. 270; Koch-Grünberg, 2, Vol. II, p. 244.) In the same way the Chiriguano Indians decorate their huts with these figures, which they take care to have blessed. Exactly as in Europe they keep palm branches as lucky charms. Rosen (1, p. 61, Fig. 51) publishes a similar straw amusement which he found among the Choroti and which was pointed out to him as an ornament worn on the forehead. This explorer suspects the exactitude of this information and supposes that a ritual object is concerned. In reality, it is only a "flower," which the Choroti described by Rosen probably received or bought in some Chiriguano mission. It is enough to compare the figure of it that he gives us and ours in order to be convinced of this.

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Fig 119. Wreath of plaited palm leaves (amusement or ornament?). Ashluslay. Prov.: Estero Patiño. (1/4 nat. size.)

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Figures made of palm leaves are not, however, unknown to the other Indians of the Chaco. The Ashluslay sold me a diadem braided according to this principle (Fig. 119) and Rosen (1 Fig. 44, p. 48) reproduces an identical head-ornament which he bought from a Choroti tribe.

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Judging from this text, the Chiriguano sorcerer, like his Tupinamba or Siberian colleague, put himself into a state of trance so that his spirit, free from corporeal bonds, could go to engage in battle with the soul of the evil-intentioned individual who is implacable against his patient.

The hupia, that is, the magical force, is indispensable to one who claims to be a good sorcerer. At least this is the meaning I give to this word translated in the Diccionario Chiriguano-Español y Español-Chiriguano etc. (p. 73) by: "remedy, antidote," but of which it is said that possession is indispensable to every medicine man. This word suffixed to any noun whatever expresses the faculty, the power, the facility to make or obtain the thing signified by the noun. Thus a dog trained to hunt deer is wasu-rupia (wasu: deer), a warrior is tuwaiso-rupia (tuwaiso: enemy), etc.

Fig. 137. Calabash containing snake fat. Prov.: Saladito. (About 1/2 nat. size.)

Remedies. 1. Snake fat (mboikira) is efficacious against leprosy. The Indians keep it in a small calabash sealed with was (Fig. 137).

2. A little cotton impregnated with castor oil (yandi) and rubbed on the skin is an excellent liniment for rheumatism.

3. A similar virtue is attributed to chicken fat (Fig. 138). In everyday life they resort to chicken fat or castor oil to anoint the body, which they then rub with roucou paste. Women generally have their

Fig. 138. Section of bamboo containing chicken fat. Prov.: Caipipendí. (1/2 nat. size.)

/144 cont./

Genii

776 Where ignorance dominates, superstition is the result, I
171 imagine, since all the tribes adjacent to the Chiriguano must believe in the existence of genii or owners of certain places who, not to offend anybody, are even accepted by some members of the white race, especially when dealing with buried treasures. This is not the least strange, since before the arrival of Christ all humanity, except for the Hebrews, believed in this, and even today in those places where the light of the Gospel has not penetrated a belief in genii prevails, even among enlightened people, because only the Gospel dissipates /illustration appears here/ /145/ the mists from the soul and destroys error, consequences of the fall of the first man.

• 778 In Chiriguano the tutelar genii of a place are called Iya,
776 owner in the literal sense. If the Chiriguano pass by places where there is some genie, they find it difficult to approach, and if one asks them where there might be some limestone or gypsum, they will not tell for fear of the Iya, who would take revenge by killing the Chiriguano who caused the place watched over by the genie to be discovered. If something useful must be taken from such a place, they do it with the permission of the Iya (1).

[278] 1. The presence of the Iya in places where
[317] petroleum is found is undeniable for the
[231] Chiriguano. They will take what is absolutely necessary of this liquid to cure the sores of their horses, cows, etc.

135 When the San Buenaventura Mission was founded, the missionary made every effort to try to find gypsum and limestone, but no Indian was willing to tell where it was abundant. Nevertheless, by chance, while the foundations of the church were being built, it was discovered that many of the stones being used were of hydraulic lime, an abundant vein of which was found about 300 meters from the church itself on top of a hill. Gypsum up to today has not been found in the areas thereabouts for the same reason, but there are signs of its presence. In

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The Santa Rosa Mission Band

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Caraparirenta there is an occasional stone of this, which has been brought there by water.

In Huacaya Canton, along the shores of the Pilcomayo on the lower slopes of the hills of Oriente, it is asserted that there must be mines or deposits of gold. A stream brings little nuggets to [648] certain places. Almost all the whites there say that the Indians pick up these nuggets, sell some of them, and work others into rings or earrings for their wives, but up to now, however hard the whites have tried to discover the place, they have never found an Indian who would take them (2).

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2. They say that in the woods on the peak of a small hill there are two bells hanging from a tree and in another place a building with two

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796 778 small apartments, owned by the Iya, a child who leaves footprints when it walks. They believe these things as though they were real.

312 778 823 776 Among the many springs that are plentiful in the San Buenaventura de Ivu Mission there are several with hot, sulphurous water. None of the old people will go near these springs, and the only ones who do it are boys and girls who, because they have embraced the Catholic religion perhaps and because the teaching of the /146/ missionary makes them understand that only God need be feared, have no fear of these inoffensive things. Nevertheless, [961] when some schoolgirl dies, the old people say that such a thing has happened because of the lack of care shown by them when they approached and bathed in these springs owned by the Iya.

778 776 The aforesaid shows that the old Chiriguano is very superstitious, and because of his love of life he respects the places where the imaginary genii can be found. If such places were [961] discovered and disturbed through someone's error, he either would [953] soon die or he would lead an unfortunate life full of long sicknesses ending in death, and for this reason it is impossible for a true Chiriguano to reveal the places which, according to his affirmations, are possessed by genii (1).

1. At the end of the year 1899 a gentleman from Sucre began work in the petroleum site of Mandiyuti in Cuevo. Unfortunately, he died of acute bronchitis, but the Indians attributed his death to the anger of the Iya.

## Sorcerers

754 756 Another consequence of ignorance is a belief in sorcerers. This belief, however, is much more general. The working man accepts it, as does the moderately enlightened. The man who is in a completely savage state accepts it, as well as the one who is beginning to become civilized. It is accepted in America, as in old Europe, extensive Asia, deserted Africa, and newest Oceania. Nevertheless, the word "sorcerer" does not have the